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SRI KRISHNA CHAITANYA

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SRI KRISHNA CHAITANYA

"The one ever ancient who has taken form as Krishna Chaitanya for the purpose of teaching the knowledge and practice of non-attachment, *Vairagya Vidya*, and his own method of devotion *Bhaktiyoga*, his shelter I seek, the ocean of mercy; may my mind like a bee cling closer to his lotus-feet, who is born to restore his *bhaktiyoga*, destroyed by time!"

With these words of the veteran Vedantist, Vasudeva Sārvabhouma, uttered on his conversion to the cult of Bhakti, we shall begin this account of Sri Krishna Chaitanya with a glimpse into the spirit of his age, into the soul of his teachings. For, these words sum up the spiritual principles that found concrete expression in the life of Lord Gouranga, incidentally throwing light on what he was understood and accepted to be when he was just out of his teens, as well as on the mystic influence of Love of which he was possessed and which exacted the homage and devotion of the proud pundit and his Royal patron, Raja Prataparudra of Orissa.

Sri Chaitanya was born at a time, commonly called the dark period in the history of Bengal. The degeneracy of her people, evidenced in the social and religious practices was their legacy from Buddhism at its worst with its counterpart in Tantric Hinduism designated 'Left-hand worship' *Vamachara*. The social organisation peculiar to India that is at once her pride and shame as well as strength and weakness contributed its quota to the political subjection of her people in their air-tight compartments yielding to the yoke of the mediaeval barbarism of the Pathan—alien in outlook, race and religion. When Chaitanya was born, Bengal had gone through well-nigh three centuries of Muhammadan rule. The manner of the first Moslem conquest of Bengal is a fine illustration of

the low ebb of life in that province at the close of the twelfth century. For, when Muhammad Khilji, a general of Kutb-ud-din with an advance party of eighteen troopers whom the people mistook for horse dealers, went straight to the palace of the Hindu Raja Lakshmana Sen at Nadea and attacked the door-keepers, the King escaped through a back door and retired to the neighbourhood of Dacca, where his descendants ruled as local chiefs for centuries. Upon the success of this audacity, the Moslem general secured the approval of his master at Delhi to establish a purely Muhammadan provincial administration, practically independent. This cheap conquest was also final and Bengal never escaped Muhammadan rule for any considerable period until the treachery at Plassey (1757-A.D.) transferred it to the British.

The Religious Schools

The chaotic condition of the social order left by the disintegrating influence of Buddhism had, however, been counteracted to some extent by the Sen kings who came from the south and introduced *kulinism* into Bengal society, seeking to ensure stability by laying the caste foundations solid and strong. The effort reached its climax in the 15th century as is evidenced in Raghunandan's *Smriti* or code of rules compiled from ancient law books for governing social usage within caste. The religion of the *kulins* (*i. e.*, Brahmans, Baidyas, Kayasthas) therefore lay in the observance of socio-religious usages as prescribed in the *Smriti* according to which no social fact can fall outside the province of religion. But higher Hinduism, the Vedanta, was the professed faith of the scholars and that was the non-dualism, the *advaita* of Shankara which was in Bengal, as elsewhere in India, rather a philosophic intellectualism teeming with academic interest for the learned few, than a religion that could satisfy the yearning of ardent souls for a personal experience of religion, for some kind of contact or communion with the Divine Being in whom the world lives, moves and has its being. Nevertheless, there were some, very few in number who could not rest satisfied with the scholars' skill in debate or display of learning and love of arguments. They were attracted by the cult of *Krishna-bhakti* with its devotional

exercises which though looked upon with indifferent scorn by the learned and their lay following, were destined to play a notable part in the history of Bengal Vaishnavism, of which Chaitanya became the soul and his life a concrete presentation of its exalted ideals.

Birth and Early Life

Chaitanya was born in 1486 A.D. (Feb. 18) at Navadvip (Nadea), famous for Sanskrit learning and respected by all parts of India as the home of *Nyaya*, Indian Logic. His ancestors originally belonged to Orissa and had settled at *Dhakadakshin*, a village in the Sylhet district. In the middle of the 15th century his father Jagannatha Misra came to Nadea to complete his education and win academic laurels. Poverty and political conditions in the Sylhet district did not encourage his return to his village. So, after becoming a scholar of renown, he stayed on and married Sachi Devi, the daughter of Nilambara Chakravarty, a venerable scholar, who like himself had come from Sylhet and settled at Nadea.

Chaitanya was the ninth (according to some eighth) child of this Brahmin couple. He was born in the evening on the full moon day of Phalgun, when the moon just came out free from an eclipse. There was everywhere jubilation and from the very beginning there was a special charm about the child which was his title to be called *Gouranga*, 'he of the fair body.' Though *Vishwambhar* was the classical name given to the child, they named him *Nimai* since a humble name was thought fit to ward off evil influences so that the boy might not share the fate of his seven short-lived sisters before him. Some say that the baby got fever and was by advice kept under a *Nim* tree (margosa) for cure and hence he came to be so called.

Nimai, the child, was full of fun and mischief, possessed of vigour and energy that kept his mother busy. His boyhood was that of a real boy, buoyant with an exuberance of childish pranks. After a few years in the primary school he was admitted, when he was 8 years, into the Sanskrit *Tol* of a famous professor, Gangadas Pandit. His intelligence and intellectual keenness was easily above the

average. And the super-abundant energy of the young lad often found vent in the childish pranks flung on the old and the young, as well as on boys and girls. He would enter the temple in the evening, put out the lights and irritate the priests. He would then go to the Brahmin sitting with closed eyes on the banks of the *Ganga*, sprinkle water on his face, disappear as suddenly as he came. If he saw a Brahmin meditating with eyes shut and a holy text in his hand, the urchin would come from behind, snatch the book, fly away. Again if some one stood in knee-deep water in the Ganges, muttering his prayers, Nimai would plunge into the water, forcibly carry him by one of his legs. Nor were boys and girls spared.

Aggressive Youthfulness

These boyish excesses did not cease even when he grew to be a fine scholar. He kept a dog constantly with him and named him after his professor 'Gangādās,' and called him aloud much to the embarassment of his namesake, the Pandit. Nevertheless, his nature, though wild in excessive energy, was transparent and pure and had some restraint. True, he had teased the little girls when he was five years, but when he came of age avoided all contact with women, would not even glance at them. As a student, he was absorbed in his studies. "He always reads," says his biographer, "even when going to bathe or sleep or to dine, one would see a book in his hands. He writes commentaries on Grammar himself. What he reads he so thoroughly masters that no one can hold his own when arguing with him. He treats his opponent and establishes a logical proposition with great cleverness, and then, to the wonder of his fellow students, upsets it himself and establishes the quite opposite theory formerly held by his rival." His special province was Grammar and Rhetoric as well as Logic for which Nadea had become famous. Proud of his learning, he was foremost in debate. Here is an instance showing him as he was when he was still in his teens. Murari Gupta, who afterwards became one of his biographers, was an old and venerable scholar and physician and his renown had reached its zenith when Nimai commenced his study of Sanskrit Grammar. He would often

join issue with the great scholar and on one occasion at the close of a debate told him: "It would be far better if you would mind your herbs and plants to cure cough and indigestion and not trouble yourself with Sanskrit Grammar which is too difficult a subject to suit you."

On another occasion, when the great apostle and saint Ishwara Puri was reading out a verse from his work to an eager listener, Nimai said to the saint point-blank, "Sir, the verb you use is not *Atmanepadi*" and pointed out many grammatical flaws.

When he completed his education, the title of *Vidya Sagara*, ocean of learning, was conferred on him.

Yet so Irreligious

Even before he had finished the course of his studies, his father died, leaving the only son as the hope and consolation of his mother: for, the eldest son, a boy of sixteen, had long ago renounced the world becoming a *Sanyasin* just on the day fixed for his marriage. So, soon after the prosecution of his studies he founded a *Tol* of his own, receiving pupils in his own house, when he was just twenty years. Yet the liveliness and frivolties of his boyhood developed in the young man into a light-hearted, volatile temperament, mainly concerned with the things of the world. The spirit of scholastic circles of *Navadvip* possessed him; pride of learning seemed his dominant trait. But humility—the quality which later so signally marked the ascetic Chaitanya, was not at all in evidence in the young scholar, Nimai Pandit. Nor was there evidence to show, at least outwardly, that he had interest in things which claimed his brother at so tender an age for the ascetic life. And this was so in spite of the fact that he was born and brought up in a pious Vaishnava family and had known no other than a religious atmosphere. His delight was in disputation, his reputation great as a formidable antagonist; his name adorned the dialectic lists against all comers.

The people of Nadea delighted in Nimai Pandit. But they said: "God has given this handsome lad attractive looks about and great scholarship, but what is the use of all these

as he is irreligious?" He wrote a commentary on Sanskrit grammar and named it 'Vidyasagar' after his own title. When later he was on tour in East Bengal, he found students reading it. He wrote a work on Logic, but is said to have destroyed the book to save the reputation of the rival who was a boy-friend of his youth, thus revealing the deeper side of his nature inspired by self-sacrifice (that was hidden from people because of his sceptical boyish jests) despite his fondness for display and desire to defeat scholars in polemics.

Discomfiture for Scholar

About this time an event happened which got him renown as the most prominent in all Nadea. Keshava Kashmiri, a great scholar, who had vanquished scholars of different schools of learning, in Tibet, Delhi, Guzerat, Darbhanga, Kānchi, and the Telugu countries, came to Nadea and his superiority was acknowledged everywhere. Dressed like a prince, he came riding on an elephant with a large following. The grey-haired veterans of Nadea pointed out to the new-comer young Nimai Pandit whose notoriety for challenging every one to a free debate got him the title to conduct it with Keshava Kashmiri. Courteously welcomed and questioned, the latter composed a verse on the spot which Nimai dissected and disposed of, showing rhetorical flaws in every line. The great scholar could not hold his own, and humiliated, he fled away. The scholars assembled on this occasion gave him the title of *Vadisimha*, 'Lion in Debate.'

So respectfully was he thereafter looked upon that even millionaires who passed by him got down from their palanquins and paid him their respects before resuming their journey.

Before founding his *Tol*, he had married Lakshmi, the beautiful daughter of Vallabhacharya of Nadea. As his earnings were considerable, he lived with his wife and mother a happy life, in moderate affluence. Like the Brahmin youths of well-off families, he 'wore the *Krishnakeli* cloth with fine black borders, had golden rings on his ears. His memoirs praise the beauty of his long curling hair scented with oil and washed with *Amalaki*. A golden locket tied to a string of

the same metal hanged on his breast' and he wore floral wreaths as was the custom of the age. This is the picture of Nimai Pandit immortalised by Nadea potters in their clay images of him. They would not recognise the monk that he afterwards became as that would imply his severance of connection with Nadea.

First Great Shock

He next undertook an extensive scholastic tour in Eastern Bengal, holding disputations and teaching from town to town. He went as far as *Dhakadakshin* where his uncles and grandfather were still living. During his absence on the tour, his beloved wife died of snake-bite on a toe of her right foot. Before her death the sacred thread of Nimai was put on her breast at her wish; herself a good painter she had drawn a picture of her husband on a canvas framed with wood, and with her eyes fixed on it she breathed her last.

Nimai returned in a jovial spirit with considerable money he had received as honorarium. When he found his mother weeping and learnt the sad news, he showed remarkable calmness and advised her mother not to regret what was irretrievable. But from that moment no one saw him indulging in his wonted frivolties. He now sought his mother's permission to visit Gaya—to offer *pinda* to the spirit of his father according to the convention of pious Hindu families. Sachi Devi got him married again—to Vishṇupriya, the beautiful daughter of a Nadea Pandit, and then granted him permission. Soon after this marriage, he joined a few pious pilgrims bound for Gaya. On the way he did not speak much. A change was fast coming upon him though he was only 22 years (1508 A.D.). The prolific speaker had now become a quiet boy which was very striking to his companions. Entering Gaya, he saw Ishwara Puri, the great apostle of Vaishnavism whom he had criticised and even looked upon with scoffing spirit at Nadea. He longed for a sight of him now. In trembling emotion, he said: "My visit to Gaya is a great success. I have seen you, Master, you are the holiest of shrines. If offering *pindas* to the spirit of my forefathers would save their souls, a mere sight of you would do so a hundred times more."

The haughty youth of Nadea no longer existed. He heard the priests and devotees singing the praise of Hari and was overpowered with emotion. He saw, as it were, the whole world bending low before the Lotus-feet of Vishnu from which flowed the Ganga to save humanity from sin. He wept and fell senseless. On recovering he cried: "O Krishna, my father, where art Thou? I thought I had found Thee, but Thou art not now with me." He cried aloud, recited some moving verses, and asked his fellow-pilgrims to return home saying: "Think of me as one lost. I have no other home than the Brinda-groves."

Back with Mother

On his way back he halted at the native village of Ishwar Puri. Nimai partook of the food prepared by the saint, wept and said that he was blessed. Before leaving, he took a handful of dust from the ground and tied it on the edge of his *dhoti*. "This dust is sacred," he said, "because Ishwara Puri was born here. This dust is dear to me as all my wealth, as my life itself." He again wept and fainted. Nadea sent her proudest and haughtiest young scholar as a pilgrim to Gaya; he returned a mad man, his handsome figure was besmeared with dust, his eyes stared in a strange manner shedding incessant tears. To the dismay of his mother and others, the physicians confirmed that they were all symptoms of lunacy. Repeatedly questioned, he said to a friend or two: "Hear my friends, I have seen a sight at Gaya—the most wonderful thing that human eyes ever beheld. Stop, I shall tell you what I saw." So saying, he quivered and fell into a swoon. Recovering his senses, he cried "O Krishna, where art Thou?"

With the Vaishnavites

At this time, there were a few Vaishnava devotees at Nadea. They were headed by Adwaita and formed into a *kirtan* (singing in chorus) party, meeting often in the courtyard of Srivas, another ardent soul. Though *Vishnu Bhakti* was known in Bengal even in 11th and 12th centuries and received a certain impetus through the *Gita Govinda* of Jayadev and later through the songs of Vidyāpati and Chandidas, as a cult it was still in a fluid or nebulous condition.

The real founder of the cult was the notable saint and apostle Madhvendra Puri, a worthy follower of the teacher of the *dwaita* school, the famous Madhwacharya of South India. Ishwar Puri, Nimai's Guru, Adwaita, the head of the Vaishnava group of devotees at Nadea, Keshava Bharati from whom Nimai later received formal *Sanyasa* and the name Sri Krishna Chaitanya, Nityānanda, who afterwards became the evangelist of Chaitanya-cult, were all direct disciples of Madhavendra Puri and therefore followers of Madhwacharya.

Naturally the best atmosphere for Nimai was in the company of this small group of devotees. Srivās, in whom Sachi Devi had great confidence, was consulted about the so-called lunacy of Nimai. He saw the latter privately and after a long time came out to say : "Nimai is a second Sukadev or Prahlād. He has seen the Unseen, he cannot for a moment forget what he had seen. It is a bliss to behold his great love!" The mother was a little satisfied, though she had the fear that the boy might become an ascetic.

Opposition and Triumph

As Nimai Pandit could not hereafter continue his duties properly, he closed the *Tol* and joined the devotees who welcomed him with hope and joy. Soon he became the soul of the group. His magnetic presence, personal charm, real Divine love, his own invention of a new method and improvement of the tune (*Manoharshai*) for singing the glorious names of Hari in the Sankirtan party, his humility and service to others—all these wrought a great transformation in the coterie of devotees. Daily they met and conducted the *kirtan* in the courtyard of Srivas, which is shown to the pilgrims even to this day, though the exact spot was long ago washed away by the Ganges. Day by day new devotees were joining the group and the number was swelling. These Vaishnavas gradually became a power which drew the wrath of the scholars who made many attempts to suppress the movement. The hostility of the scholars went so far as to approach the *Kazi* to stop the nuisance caused by the noise of the kirtan party throughout nights. In answer to this, Nimai arranged for *nagarkirtan*, a procession of *kirtan* party through the streets in spite of the prohibitory order of the

Moslem Magistrate. It was on that memorable night that the whole city, despite the opposition of the scholars, openly admired and was moved to tears of joy and love of their beloved Nimai; and as the procession passed by the gate of the *Kazi*, the sight of Nimai filled his mind with admiring love as it happened in hundreds of cases. 'Happy am I to see you today, so devoted to Allah,' said the *Kazi.*

Nimai often did menial service to others; he washed the clothes of bathers in the Ganges, carried a part of load to help others. When he was prevented from doing such menial services, he said: "Forbear, my friends, these little services make my vision of Krishna clearer." It was at this time that Nityananda, the Madhwa devotee, after travelling all over India came to Nadea and found his Sri Krishna in Nimai. Haridas, originally a Mahomedan, also belonged to this sect of Vaishnavas! Once, while singing and preaching in the streets Nityananda was set upon by two young aristocrats, Jagai and Madhai who were ruffians and profligates. Nityananda received a wound in his face, blood was flowing down upon his clothes; but he still urged the drunken men to sing the name of Hari, *Haribole,* when Nimai came and gently reproving them asked why they had not attacked him instead of his beloved friend. The youthful ruffians were deeply touched with the absence of anger and the loving spirit of the two Vaishnava leaders; overcome by remorse, they became devout followers of the new faith. But as the opposition of the scholars did not abate he decided to assume Sanyasa, for he said "then, considering me a Sanyasi, they (the fellow-pandits whose conversion to the devotional faith he had at heart) will bow down to me, and in bowing, their guilt will be removed and I shall rouse faith in their purified hearts. Then will these godless men be saved." But obviously, there must have been a deeper, more spiritual reason.

Initiation as Sanyasi

With great difficulty, he convinced his mother of the necessity of this final step and sought her permission. It was in 1510 A. D. when he was 24 years of age, that he secretly came to Katwa and received the formal initiation and the

name Krishna Chaitanya from Keshava Bharati. His intention was to retire to Brindavan, but by some trick of his friends, he came to Santipur where some of his companions and his mother came and pleaded for his return to Nadea. As a result, Chaitanya gave his word to Sachi Devi that he would stay at Puri and that she could be hearing news of him often. He forbade Nityananda to accompany him and allotted him the task of propagating the new faith and organising the sect on a wide basis and Catholic principles.

When he went to Puri, at the sight of the tower of Jagannath temple, he was choked up with emotion developing into devotional swoons. Here the great Vedantin, Vasudeva Sarvabhouma who had little regard for Bhakti cult learned that the young Sanyasin came from Nadea, pitied him for his misguided life and took him to his house. He gave discourses on Adwaita for many days, while Chaitanya kept silent without a word. " Tell me what you have learnt from my discourse," asked the Pandit. Chaitanya said : " Sir, your learning is vast, but your views do not appeal to me." The Veteran scholar wonderingly asked : " What are your views, child, that do not agree with mine ? " Then the discussion began. If Vasudev interpreted a famous verse in Bhagavat Purana in nine different ways, Chaitanya gave 18 interpretations. The great scholar who for sometime had admired Chaitanya for his brilliance was now surprised to find in him sparks of Divinity and bowed to him as his spiritual guide. This was a signal success for Chaitanya and the Bhakti cult. For, the news of Vasudev's conversion spread like wild fire. Raja Pratap Rudra and the people of Puri paid homage to the young monk.

Tour in South India

Chaitanya next went on a tour in the South, visiting all the famous shrines as far as Rameshwaram. At Srirangam he stayed four months. Through Travancore and Malabar he made his way up the west coast, visited Sringeri *matha* founded by Shankaracharya. Through the Canarese country he came to Udipi, famous as the home of Madhwacharya. He proceeded to Kolhapur, thence to Pandharpur, went northwards beyond Bombay as far as the Narmada river ; then turn-

ed and struck directly across Central India following the Godavari, came to Rajahmundry where he renewed his converse with the governor, Ramanand Roy, a pious man with whom he had first come in contact on his way to the south. Finally he returned to Puri amid general rejoicing of his disciples after nearly two years of wandering. Of the two Vaishnava works which he found in his travels and highly valued and got copied, one was the very popular *Krishnakarnamrita* of *Lilasuka Bilvamangal* which he obtained at Pandarpur.

He had once before set out for pilgrimage to Brindavan but had to return after travelling a short distance. This time he succeeded in reaching Brindavan. His biographies recount his experiences on the way and his encounters with notable scholars which would fill a volume. But one notable convert to the Chaitanya cult we must note. Prakāshānanda Saraswati, the leading Vedantic scholar of Benares, had for long scoffed at Chaitanya. He had even said : "I have heard of a Sanyasi in the country of Gaur (Bengal), a sentimentalist, Chaitanya is his name—a deceiver, a magician. His bewitching art is such that all are charmed at sight of him. The great scholar Vasudeva Sārvabhouma has gone mad after him, I hear ! His sentimentality will not sell at *Kashi*. Listen to the Vedanta, don't go to him." That self-same man now surrendered to the sentimentality when Chaitanya was returning from Brindaban ! He was a recruit worthy to rank with Sārvabhouma.

Last Years at Puri

Having once visited the sacred sites, he settled himself at Puri for the rest of his life leaving his disciples to do the work he had in view. The resuscitation of Brindaban was entrusted to Rupa and Sanatana, two Brahmins who had adopted the Mahomedan faith and life as state officials under Hussain Shah 'the best and famous ruler of Bengal' and later sought the refuge of Chaitanya to wash off their sins. To these two *goswamis* (followed later by a few ardent devotees from Bengal) is due the flourishing pilgrim centre of modern Brindaban with its 1000 and more temples and 32 ghats. It soon became the centre of Radhakrishna cult and the abode of the teachers of theology of the Chaitanya faith.

Incidents in Chaitanya's last 18 years of life at Puri have not been sufficiently recorded in his biographies. They have yet to be discovered in the Oriya manuscripts and when available in the State papers of the Raja Prataparudra, his humble devotee. Every year he received a contingent of devotees from Bengal who stayed there for a few months and received something of the Divine Love of Radha and Krishna in their mutual relation, to illustrate which in earthly life Sri Krishna, the Vaishnava scriptures say, incarnated as Sri Krishna Chaitanya. He did little teach or preach or write, but by a contagion ot Divine Love brought about a true conversion of the hearts of those ready, with whom he came in contact. His Bhakti is conceived of as an experience of Divine Love in an ascending scale, of the last stage of which, "the supreme-emotion," Radha is the embodiment. Indeed, nobody who saw him in this Love-absorbed condition mistook him for an ordinary ascetic. No human organism could stand the strain put upon it by Chaitanya's experiences of spontaneous God-ward emotions leading up to ecstatic trances. His life adorned the earth for 47 years, and Vaishnava tradition has it that he disappeared in the image of Jagannath at Puri in 1533 A.D.

Vaishnavism in Bengal received a distinct stamp from the life of Lord Gouranga which embodied and manifested the *Radha spirit*, the living symbol of mystic love at its highest, discovered in the moved delights of a divine efflorescence and fulfilled in possessing and being possessed by the Divine, the all-blissful Sri Krishna. If, according to later Vaishnava tradition, it is impossible for any one to be blessed with a vision of Sri Krishna without first obtaining the grace of Sri Radha, it is because in the Brindāvan episode Rādhā's love for Krishna had no parallel even among the marvellously selfless *gopies* of the *Brinda* groves. In the recent example of Sri Ramakrishna, we find his unexampled many-sided experience including in it this Chaitanya experience, this Vaishnava realisation of Radha-Krishna union, the spiritual fact of Love lost in the Supreme Bliss. Referring to this side of his Sadhana, Ramakrishna says: "The manifestation, in the same individual, of nineteen different kinds of emotion for God is designated in the books on Bhakti as Mahā Bhāva. An

ordinary man takes a whole lifetime to express even a single one of these. But in this body (meaning himself) there has been a perfect manifestation of all nineteen." And this is no wonder to a close student of Paramahamsa's life; for, in his own life-time, there was the belief among his disciples, confirmed by himself, that he was Sri Chaitanya in a previous incarnation. In our own days we get a sublime conception of Rādhā from the writings of Sri Aurobindo. "Radha" he says "is the personification of the absolute love for the Divine, total and integral in all parts of the being from the highest spiritual to the physical, bringing the absolute self-giving and total consecration of all the being and calling down into the body and the most material nature the supreme Ananda."

The influence of Chaitanya's Bhakti on society in Bengal may be summed up in the beautiful words of Vivekananda. "His Bhakti" says the great Vedantin "rolled over the whole land of Bengal, bringing solace to every one. His love knew no bounds. The saint or the sinner, the Hindu or the Mahomedan, the pure or the impure, the prostitute, the street-walker—all had a share in his love, all had a share in his mercy, and even to the present day, although greatly degenerated, as everything does become in time, his seat is the refuge of the poor, of the down-trodden, of the outcast, of the weak, of those who have been rejected by society."

Indeed the wonderful liberalism of the Seat was the inevitable result of Chaitanya's central realisation of Divine love that found vent in the godly element of real humility and spirit of service; and his life presents a striking illustration of the truth of the poet's lines:

Thou who pervadest all the worlds below,
  Yet sittest above!
Master of all who work and rule and know,
  Servant of love!
Thou who disdainest not the worm to be,
  Nor even the clod;
Therefore we know in that humility,
  That thou art God.

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Kesari Printing Works, Madras